

Résumé

MAX WEBER ON RELIGIOUS ETHICS (PART 5)

Osamu HAMAI

In Part 4 of this series of papers, we focused our attention upon the thoughts and actions of religious leaders, namely, those of priests and prophets. And we showed that both of them contributed largely to the development and rationalization of religious ethics.

In this paper, we consider the roles and works of the 'religious masses' or laymen, who unconsciously 'cooperated' with the leaders in forming religious circles and communities. The priests and prophets could not have existed and worked without the support of these laymen.

First of all, we can divide laymen into two types. One is intellectuals, and the other is lay people in general who supported their religious leaders. The former group was not as important to the leaders as the latter group, because the leaders, especially the priests, had to care about the needs and interests of ordinary laymen in order to establish and maintain their religious associations. In other words, the religious associations had to be 'laymen's associations.'

According to Weber, priests had to endeavor to respond to or counteract the critical deeds and attitudes of laymen, including prophets who were originally lay people. As a result of their own efforts, they codified the 'holy canons' and 'dogmas,' which were systematically constructed from religious writings including prophetic legends and other oral traditions. However, they did not only work on theoretical levels, but also on practical levels, namely, on the religious activities such as 'preaching' and 'pastoral care.'

It is evident that they influenced the attitudes of life or 'Ethos' of ordinary people through these activities. Lay people sought and took the advice of priests, and in consequence revised their attitudes towards life. That is why we say that laymen 'cooperated' with priests in the rationalization of religion and ethics. However, we have to take notice that laymen were certainly accelerators of the rationalization of life on the one hand, and on the other hand they were barriers to it because many of them believed in magic and traditionalism.

Now we shift our gaze to Weber's sociological analyses of intellectual laymen. He divides intellectuals into two kinds by social class, namely, the upper class and the lower or middle classes.

As the intellectuals from the upper or 'socially privileged' classes wished to be liberated from inner or spiritual anguish, their religious theory of salvation was rather abstract and sophisticated. However, that was why they were able to pursue the 'meaning' of life and the world, and construct rational religious theories including the so-called 'theodicies.'

Most intellectuals from the lower and middle classes were self-educated, ordinary people. Their intellectualism was mainly composed of two types, namely, 'petit-bourgeois' and 'pariah' intellectualism. We can see the former type in ancient Christianity, and the latter type in ancient Judaism. In early Christianity, many scholarly fellows including St. Paul were 'artisans.' Although they were the forerunners of the religious intellectualism of the Church Fathers, their fundamental viewpoint was 'anti-rationalistic.'

To sum up, lay people in general, including intellectuals, 'cooperated' with priests and prophets in order to create religious dogmas and rational attitudes towards life, and to develop religions and ethics in the world. We think Weber's most important achievement in the comparative study of religious ethics is his minute analyses of the dynamic process of their 'cooperation.'

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THOUGHTS ON NATIONAL EDUCATION OF CHOGYU TAKAYAMA (5)

—Education, Nation and Religion—

Eiichi AMEDA

This paper presents the results of research and analysis of materials related to the conflict between Takayama Chogyu, who was a member of Dai-Nihon-Kyokai and, and Christians over national education and the Christian religion in the Meiji 30s. The focus is on:

1. The thoughts on national education of Tetujiro Inoue, who was a founder and an influential member of Dai-Nihon-Kyokai.
2. The thoughts on national education of Korehito Kurahara, who was a Christian and an influential member of Dai-Nihon-Kyokai.
3. The opinions of Hajime Minami, a Christian who had proposed that Christians in Japan should contribute to strengthening Japan.
4. The thoughts on KOUFU-KYOU of Danjo Ebina, a Christian, who strongly opposed the Nippon-shugi of Dai-Nihon-Kyokai.

Résumé

NOTES ON THE CONTROL OF VILLAGE SPIRIT CULTS BY THE VIETNAMESE COURT

Koichiro UNO

The aim of this paper is to trace the development of administrative practices concerning popular spirit cults in Vietnam from the eleventh century to the eighteenth century. The Mongol invasion gave the first impetus for a more or less systematic recourse to the invisible powers. However, until the early Le period, control applied to a limited number of powerful spirits. Le Thanh Tong inaugurated hierarchized control of the invisible realm which was extended down to the village level in the late Le period.

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IMPROVING STUDENTS' LEARNER AUTONOMY: AN INVESTIGATION OF THE TOKYO JOSHI DAIGAKU CALL PROGRAM

Teiko OHTSUKA and Naoko NAKAMURA

Tokyo Joshi Daigaku has been running the CALL (Computer Assisted Language Learning) program as a Self-access Language Learning Course at the Center for Audio-Visual Education for more than eight years. This paper investigates how this course has fostered and enhanced students' learner autonomy in learning English. The results are based on data gathered through students' retrospective reports on their own learning process.

Learner autonomy can be defined as learners' capacity to take responsibility for their own learning in every respect: identifying their own goals, choosing their own materials and methods of learning, focusing on their learning process, evaluating their own learning objectively, and using learning strategies as tools to improve and develop their English skills. It is said that learning strategies are the key to success in autonomous learning.

According to the students' self-report diaries, many students enjoy the CALL program, because their autonomous learning makes them feel contented and motivated simply because they are able to take control over their own learning. They perceive CALL as 'amusing,' 'interesting,' and 'enjoyable.' Other comments on CALL show that students are comfortable and relaxed because they are able to study entirely at their own pace, which they cannot get in ordinary classroom contexts.

The students' reports also indicate that their learning strategies are diversified, ranging from cognitive strategies to metacognitive strategies. Students' cognitive strategies include, for example, repeating, guessing, taking notes, and translating what they read or hear into L1. Their metacognitive strategies include, for instance, seeking practice opportunities, self-evaluating, and recognizing their own weak points. Some students choose to study word by

word, consulting a dictionary and checking the translations and explanations. On the other hand, some students say that they prefer reading or listening to the whole story without stopping, even if there are some unknown words. The former students' learning styles may be termed analytic, and the latter, holistic.

Among the 22 English learning software programs in our Center, the students' choice of their favorite software varies depending on the individual student, for each has her own learning style. The CALL program has proven that it can cope with such individual learner differences. What we aim at is to give students the impetus to use the CALL program actively and voluntarily. Our CALL program helps each individual student to enhance her learner autonomy by supplying proper strategy training.